ARTICLES TO BE ENQVIRED OF WITHIN THE

Dioces of *Oxford*, in the Trienniall Visitation of the Right Reuerend Father in God, IOHN Bishop of *Oxford*.

HELD

In the yeare of our Lord God 1622. in the Twentith yeare of the Raigne of our most gracious Soueraigne Lord, IAMES, by the grace of God, King of Great *Britaine*, *France*, and *Ireland*, Defender of the Faith: &c. and of *Scotland* the six and fiftieth.

At London printed. 1622.

The Tenour of the Oath miniſtred to the Churchwardens and Sworne men.

YOu ſhall Sweare that you faithfully and truly adminiſter the goods of the Church to the beſt profit of the ſame, and make a true account thereof, and deliuer that which ſhall remaine in your hands to the Churchwardens that ſhall ſucceed you, and that all affection, fauour, hatred, hope of reward and gaine, or feare of diſpleaſure ſet aſide, you ſhal vpon due conſideration of the Article giuen you in charge, preſent all and euery ſuch perſon of, or within your Pariſh, as hath committed any offence or fault, or made any default mentioned in theſe, or any of thoſe Articles, or any part or branch of them: or which are vehemently ſuſpected, or otherwiſe defamed of any ſuch offence, fault, or default: Wherein you ſhall deale vprightly, and according to truth; neither of malice preſenting any contrary to truth, nor of corrupt affection ſparing to preſent any, and ſo conceale the truth, hauing in this action God before your eyes, with an earneſt zeale to maintaine true Religion and vertue, and to ſuppreſſe wickedneſſe and vice: So help you God, and the Contents of this Booke.

The Charge of the Churchwardens and Sworne men, ſet downe for the better performance of their duties, and diſcharge of their Oathes.

THey are ſtraitly charged to heare all theſe Articles read ouer to them, and diligently to conſider and enquire thereof: and for that the time is ſo ſhort in this Viſitation, that they ſhall not bee able to make a perfect anſwere vnto them all: and that notwithſtanding, there may be many notorious faults preſently worthy of preſentment and reformation, they are charged that together with their Miniſter (if he will ioyne with them) they doe read ouer all theſe Articles diſtinctly and leaſurely, to the end they may conſider of euery particular Article, and of the offences in them contained, as alſo of ſuch perſons in their Pariſh as ſhall bee noted to offend in any of them; and after that, to aſſemble themſelues in ſome conuenient time together, and to make their Bill, anſwering euery Article by it ſelfe: which their preſentment or anſwer, they ſhall cauſe to be deliuered at the Regiſters his Office before the ſecond day of November next: or elſe for not deliuering in thereof, the Churchwardens and Sworne men are admoniſhed to appeare that day at ten of the clock in the Conſiſtory at *Oxford*, to alledge cauſe why they ſhould not be puniſhed for their negligence or contempt therein.

Articles to be enquired of within the Dioces of Oxon, in the Triennial Visitation of the Right Reuerend Father in God *Iohn* Bishop of *Oxon*, Holden in the yeare of our Lord God, 1622.

Articles concerning the Clergie.

IEll, Whether your Church be voyde of an Incumbent, howlong it hath beene voyde, by whom, and at whose order the Fruits are gathered and bestowed:

2 Whether in the whole Service or Common prayer, read in your Church or Chappell distinctly & reuerently vpon all Sundaies and Holidayes, in such order as is set downe in the Booke of Common prayer, beginning at the Confession, Absolution, the Psalmes, and Chapters appointed for the dayes, the Hymnes, or Te Deum, Benedictus, Magnificat, and Nunc dimittis, the Creed, the Versicles, the Collects, the whole Letany, the prayers for the King, the Prince, the Bishops, the ten Commandements, and the Epistle and Gospell, without any kinde of alteration, or omission, and at due and conuenient houres: And whether doth your Minister omit any part of the Service, & make long Sermons or Prayers of his owne?

3 Whether doth your Minister vpon Wednesdayes and Fridayes (not being Holidayes) reade in your Church or Chappell, the Letany and other prayers appointed in the said Booke for those dayes: And whether doth he sometimes reade the Commination against Sinners, in such order and forme as is there prescribed?

4 Whether doth your Parson, Vicar, or Curate, in the administration of the Lords Supper, of Baptisme, in the solemnization of Marriage, Burrall of the dead, Churching of women, &c. vse the formes, prayers, and ceremonies prescribed in the Communion Booke? as namely, Whether doth he administer the Communion to himselfe kneeling, and to none other but to such as doe kneele at the receiuing thereof: make the signe of the Crosse vpon the Childes Fore-head in the administration of Baptisme: Baptise any without Godfathers and Godmothers: doth he vse the Ring in Marriage: and generally, doth he in the discharging of all these duties (and when he readeth Common prayer vpon Sundayes and Holidayes,) weare a Surplesse?

5 Whether doth your Minister or Curate, refuse to baptise Children priuately

priuately that are in danger of death, if they be therounto required; and haue any Children dyed without Baptisme by their default; or doe they refuse to administer the holy Communion to those that be sicke and desire the same?

6 Whether doth your Minister, or Curat, or any other of the Parish, speake publikely or priuately against the necessitie or benefit of the Sacraments, if they may conueniently be had.

7 Whether doth your Minister vpon Sundayes at morning prayer, declare vnto the Parishoners what Holydayes & Fastingdayes are appointed to be kept the weeke following, according to the lawes of this Realme?

8 Whether doth your Minister in the Rogation weeke, vse the Perambulation of the circuite of your Parish, appointed by Law: and whether doth hee in the sayd Perambulation, moue the people to giue thankes to God in the beholding of his benefites, for the increase of the Fruites vpon the earth?

9 Whether doth any man being neither Minister or Deacon, read Common prayer openly in your Church or Chappell, or administer the Sacrament of Baptisme or solemnizate Matrimony, or take vpon him & to practise any other ministeriall duty in the Church, which is prescribed to bee executed particularly by such as are either Ministers or Deacons, & what is his name that so doth?

10 Whether is your Parson or Vicar a Preacher licenced to preach by lawfull authoritie? if he be, doth he vsually preach amongst you? If hee be not, how many Sermons doth hee procure to be preached by others: who hath preached them: and whether were they Preachers licensed, as is before expressed?

11 Whether doth your Parson, Vicar, or Curat, euery Sunday and Holiday (when there is no Sermon) read distinctly and plainly some part of the Homilies prescribed and set forth by authority?

12 Whether doth the Parson, Vicar, or Farmour of the Benefice in your Parish, cause or suffer any Curat or Minister, either to reade Seruice, &c. or to preach, before he the sayd Curat (being no Preacher) be examined and admitted by the Ordinarie in writing, and before he the sayd Curate being a Preacher, be thereunto admitted according to Law, and before they shew their sayd seuerall Licenses vnto the Churchwardens?

13 Whether doth your Preacher in his prayer which hee maketh at his Sermon vse to pray for his Maiestie, the Prince, and all the rest of the royall progeny, with his whole title; as, King of of great Britaine, France and Ireland, defender of the Faith, &c. and in all causes, and ouer all persons within

within his Highnesse Dominions, as well Ecclesiasticall as temporall, next & immediately vnder God, supreame Gouernour: And whether doth hee in like manner then pray for the Archbishops and Bishops, as by Law is also appointed?

14 Whether doth your Minister serue two Cures in one day? except it be a Chappell belonging to his charge?

15 Whether doth your Parson, Vicar, or Curat, euery Sunday & Holy-day, openly in the Church earnestly call for, heare, & instruct all the Children, Apprentices, and Seruants of both Sexes, that be of conuenient age within your Parish, or at the least so many of them by course as the time will serue, and as he may wel heare and instruct one houre, or halfe an houre at the least, before or after Euening prayer, in the tenne Commandements, the Articles of the Beliefe, and the Lords prayer; and diligently examine and teach them the Catechisme, as it is now allowed and set forth in the Booke of Common prayer, whereby the Children of the Parish may be prepared for confirmation, and those which are confirmed for receiuing of the Communion? And whether be the Children and ignorant persons sent at the time to the Church there to be instructed by the Minister; and if not, what be their names that make default in not sending of them? And this wee require you to haue an especiall care of; as also to bring your Children to be confirmed when the Bishop shall come about that holy seruice.

16 Whether is there any man in your Parish, being neither your Parson, Vicar, nor Curat, that taketh vpon him to Preach or reade Lectures, either in priuate houses, or publikely in your Church or Chappell, who is not licenced to Preach or reade there, or who doth not once a yeare (at the least) reade the whole seruice as it is prescribed in the Booke of Common prayer, and administer both the Sacraments in your sayd Church or Chappell where he so preacheth or readeth, according to the Booke of Common prayer?

17 Whether your Minister hath or doth receiue to the holy Communion, any persons which be not of his owne Parish, without testimony from the Ministers of the place where they dwell, and what they be, that it may appeare that they be not persons excommunicate, Sectaries, or otherwise infamous?

18 Whether doth your Parson, Vicar, or Curat, question, or reiect any from the holy Communion, who is not by publike fame, or by presentment of the Churchwardens detected for a notorious Fornicator, Adulterer, or other wicked liuer, or a common disturber of his neighbours by whome

publike

publike offence is giuen; and whether he receiue any such person so infamed or presented, to the holy Communion, before publike penance inioyned by his Ordinary, be by him first performed, to the satisfaction of the Congregation, according to the Law in that case prouided?

19 Whether hath your Parson, Vicar, or Curate, or any other Minister, or partie whatsoeuer, publikely or priuately preached, or spoken any thing in derogation of the Booke of Common prayer, by disprayſing or depraying the same, or any thing therein contayned, or against the present estate of the Ecclesiasticall gouernment established by authority, or against any office, function, or part thereof, affirming the same to be vnlawfull, Popish, Antichristian? &c.

20 Whether hath your Parson, or Vicar, more Benefices then one? If hee hath not, whether is hee resident vpon that one? If hee be not resident, where doth he remaine? And whether doth he leaue a sufficient Minister and Preacher to supply his absence, allowing something yearely toward the relefe of the poore? And what doth he so allow? Whether doth he let his Benefice to farme to his Curat, or to any lay person?

21 Whether is your Parson, or Vicar, who hath two Benefices within this Dioces, or one Benefice in this Dioces, and another forth of the same, resident one halfe of the yeare on one of them, and the other halfe yeare or the greater part thereof, vpon his other Benefice? And whether doth hee leaue the Benefice in your Parish prouided of a sufficient Preacher to serue it, and hath an especiall care of some conuenient hospitality to be kept in his absence according to his ability, and the proportion of his liuing?

22 Whether doth your Parson, Vicar, or Curate, vse such decent and comely apparell, as is prescribed by the late Canons, without colours, cuts, gards, or vnseemely fashions?

23 Whether doth your Parson, Vicar, or Curate, keepe any Man or Woman in their houses, that are suspected to be either of euill Religion, or of bad life: or whether be they or any of them negligent persons themselues, or giuen to drunkennes, or to be hunters of Tauerns, Alehouses, or suspected places, common Dicers, Carders, Tableplayers Swearers, or otherwise suspected persons, of any notorious crime, or light and vnseemely behauiour, or giue euill example of life?

24 Whether be there any Minister or Priests within your Parish which liue idely without any cure, and so become offensiue to their calling, & what be their names who so liue, and how long haue they bin with you?

25 Whether doth your Minister euery sixe Moneths denounce in his Church

Church at the time of prayers all such of his Parish as doe persevere in the sentence of excommunication not seeking to be absolued?

Articles concerning the Church.

WHether haue you in your Parish Churches & Chappels all things necessary and requisite for Common prayer, and administration of the Sacraments, especially the Booke of Common prayer, with the new Kalender, the Psalter set forth by the Bishoppes, the Homilies both first and second Tome: a decent Surpleſſe, a Table shewing what degrees of Consanguinity and Affinity are forbidden in Marriage, set forth by authority, in the yeare of our Lord God 1563. the Table of the tenne Commandements, a conuenient Pulpit well placed, a comely and decent Table standing vpon a frame for the holy Communion, with a faire Linnen cloth to lay vpon the same, and some couering of silke, or comely Carpet, for the cleane keping thereof, a faire and comely communion-cup of Siluer, & a couer of Siluer for the same, which may serue also for the ministration of the communion-bread, a comely Pot to fetch Wine to serue the Lords Table, reserued and kept cleane to that vse only, and a strong Cheſt or Bore for the almes of the poore, with three locks and keys to the same, and all other things necessary in and to the premisses?

2 Whether within these last twenty yeares, your Church or Chappell being couered with lead, the same lead hath bin in any part taken away, and tyles or other stuffe layd on in stead thereof, and to what vse hath such leade so taken away bene imployed, or conuerted vnto, and by whom, of what kinde the stuffe is, or was layd on in stead of the sayd lead so taken away as afore sayd)?

3 Whether any hath pulled downe or vncouered your Church, Chancell, or Chappell, or any part of them: or hath pulled downe the Bels? Whether is your Church or Chappell and the Chancell, well and sufficiently repaired? Whether doth your Parson, Vicar, or Curate, or the Proprietarie or Farmer of your Parsonage or Vicarage in your Parish, kep the Parsonage or Vicarage house (with all other the Edifices thereunto appertaining) in good and sufficient reparations: And whether is your Churchyard well fenced & cleanely kept, without any Laystall or other annoyances? And your trees in the Churchyard cut downe or spoyled, and by whom?

4 Whether your Fonts or Baptisteries be removed from the place where they were wont to stand? or whether any Parsons (leauing the vse of them) doe christen in Basons or other Vessels, or haue taken downe the old vsuall Font, heretofore vsed in your Parish?

5 Whether

5 Whether is there in your Pariſh a ſufficient Regiſter booke of Parchment, of Mariages, Chriſtnings, and Burials, prouided at the charge of the Pariſh? Whether are all the names of thoſe that haue béene eyther Chriſtened, Married or Buried, ſince the beginning of his late Maieſties raigne, newly written into the ſayd Parchment booke? Whether haue you a publike cheſt with three locks, for the Miniſter and the two Church-wardens to kéep the ſayd Booke in; and whether haue you brought a tranſcript of all the names of ſuch as haue béen Chriſtned, Maried, and Buried this laſt yeare, into the Regiſter his Office, as you are bound to doe euery yeare hereafter, within a month after the Feaſt of Eaſter, by the Conſtitutions?

Articles concerning the Eccleſiaſticall Court.

VVHether hath any perſon within your pariſh promiſed or payd any ſumme of Money, or other reward, direcly or indirectly, by himſelfe or any other, to any Iudge or Officer of the Eccleſiaſticall Court, for auoyding punihſment, for any Inceſt, Adultery, Fornication, or any other Eccleſiaſticall crime, if ſo then with whom, when, or for what ſumme?

2 Item, hath any Chancelor, Archdeacon, Officiall, or any other exerciſing Eccleſiaſticall iuriſdiction within the Dioces, or any Regiſter, Apparitor, or Miniſter belonging to the ſame Eccleſiaſticall Court, exacted extraordinarily, or taken greater Fées then heretofore of late hath béene accuſtomed: And whether is there a Table of the Rates of all Fées ſet vp in their ſeuerall Courts of Offices: And whether they, or any of them, haue taken vpon them the Office of Informers, or Promoters to the Courts, or any other way abuſed themſelues in their Office, contrary vnto the Law and Canons in that caſe prouided?

3 Whether is the vſuall number of Apparitors increaſed, and wherein, and in what manner is the Countrey ouerburdened and grieued by the ſayd Apparitors?

Articles concerning Schoolemaſters.

VVHether euery Schoolemaſter within your Pariſh, in any Noble, or Gentlemans houſe, or in any other place, be of good and ſincere Religion, life, and converſation, and be diligent in teaching and bringing vp of Youth: and whether they haue béene examined, allowed, and licenced, for Schoolemaſters, by the Ordinary in that behalfe?

2 Whether your Schoolemaſter, or Schoolemaſters, doe themſelues receiue the holy Communion as often as they ought to doe? and whether doe all their ſcholliers which be of age ſufficient, and of capacitie by inſtruction, come to the Communion, either in your owne Church, or elſe where their

Parents

Parents dwell, once euery yeare, and be diligent to heare Common prayer?

3 Whether your Schoolemaster, or Schoolemasters doe orderly on Sundayes with their Schollers come to the Church of their Parish where they teach, and there see their Scholars placed in some conuenient place, so as they doe not disquiet the Minister, or Parish in time of Diuine Seruice, but may exercise themselues in reading and hearing the Seruice and Sermons, and in answering with the Congregation, in reading of publike prayer?

4 Whether the Schoolemaster or Schoolemasters, either priuate, or publike, doe teach their Schollers the Catechisme authorised by publike authority, at the least once euery weeke, and doe instruct and examine them in the same: or doe teach any other Catechisme? and what Catechisme it is that they so doe teach?

5 Whether your Schoolemaster or Schoolemasters, or any of them, bee knowne or suspected to reade vnto their Schollers priuately any vnlawfull Bookes, or priuately to instruct them in their young years either in Popery, superstition, or disobedience, or contempt to his Maiesty and his Lawes Ecclesiasticall by publike authority allowed?

6 Whether the Schoolemaster or Schoolemasters within your Parish, do teach his or their Schollers any other Grammer then that which is commonly called the Kings Grammer, set forth by the authority of King Henry the Eight?

Articles concerning the Parishoners, and others of the Laitie.

VVHether all Housholders in your Parish, cause their children, seruants, and Apprentices, both Mankinde, and Womankind, being aboue seauen yeares of age, and vnder twenty, which haue not learned the Catechisme, to come to the Church on Sundaies & Holidaies at the time appointed for Catechising, and there diligently and obediently to heare? And what be the names of those that doe not cause their children, seruants, and Apprentises so to come to the Church to be instructed and examined?

2 Whether the Churchwardens do present all those who do not send their children and seruants to be Catechised?

3 Whether any doe worke, or keep Shops open vpon Sabbath daies, that is, vpon Sundaies, or vpon any Holidayes appointed by the Lawes of the Realme to be kept Holiday, or vse any work or labour, or open shew of their wares in any of those dayes?

4 Whether you your selues, or the Churchwardens in the yeare before you haue suffered any vnmarried women being gotten with child, to goe out of your Parish before the hath by you or them, beene presented to your Or-

dinary, or any man defamed of whoredome, to depart vnpunished, vpon direction appointed by the Ordinary? And forth of whose houses haue they gon away with child vnpunished? And what be the names of such vnmarried women which haue bin deliuered within your Parish, & haue gone away without doing of penance?

5 Whether the Parish Clarke be appointed according to the Law by the Parson or Vicar of the Parish, with the allowance of the Ordinary? And whether he be obedient to the Parson, Vicar, or Curate? And whether he be able to reade, and whether he kepe the Bookes and Ornaments of the Church faire and cleane, and cause the Church, and Quire, the Communion Table, and the Font, to be kept cleane and decent against the seruice time, the Communion, Sermon, and Baptisme?

6 Whether there be any person or persons Ecclesiasticall or Temporall within your Parish, or elsewhere within this Dioces, that haue retained & kept in their custody, or that reade, sell, vtter, disperse, carry, or deliuer to others any English Bookes or Libels, set forth either on this side, or beyond the Seas by Papists or Sectaries against the Kings supremacy, in causes Ecclesiasticall, or against true Religion and catholike Doctrine now publikely professed in this Church, or the gouernment or discipline of the Church of England now within this Realme receiued and established by common authority, and what their names and surnames are?

7 Whether there be any in your Parish who are noted, knowne, or suspected to conceale or kep hidden in their houses any Masse-bookes, Portesses, Breuiaries, or other bookes of Popery: or any Challices, Copes, Vestments, Albs, or other ornaments of superstition, vncancelled or vndefaced?

8 Whether there be in your Parish any Popish or Sectary Recusant or Recusants, which for any cause whatsoeuer, forbeare to come to Church or Common prayer, and what their seuerall name or names are, and how long they haue bin Recusants?

9 Whether any doe refuse to receiue the holy Communion at their owne Ministers hands, either because he is not a Preacher, or because hee duly obserueth the order of administration appoynted by the book of Common prayer: and who they be that doe go from their owne Parish, to receiue at any other Ministers hands?

10 Whether any of your Parishoners hauing a Preacher to their Parson, Vicar, or Curat, doe absent themselues from his Sermons, and resort to any other place to heare other Preachers?

11 Whether all the people of your Parish aboue sixténe yeares of age, and

and especially Housholders, hauing no lawfull excuse to bee absent, doe resort with their seruants and children to their Parish Church or Chappell on the Holidayes and on the Sundayes, to Morning and Euening Prayer, and who they bee that either negligently or wilfully absent themselues: or doe vnreuerently behaue themselues in the Church, or vse any gaming or pastime abroad or in any house, or sit in the Greete or Church-yard, or in any Tauerne or Alehouse, vpon the Sunday or Holiday, in the time of Common prayer, Sermon, or reading of the Homilies, or any of them, either before or after none?

12 Whether there be any Inkéepers, Alewiues, Victualers, or Tiplers that suffer or doe admit any person or persons in their houses, to eate, drink, or play at dice, cards, tables, bowles, or such like games, in the time of Common prayer or Sermon on the Sundayes or Holidayes, or any Butchers, or other that commonly vse to sell meate, or other things in the time of Common prayer, Preaching or reading of Homilies: and whether in any Faires or cõmon Markets falling vpon the Sundayes, there be shewing of any wares; and whether any Markets and selling of wares be vsed or suffered in any Churchyards on the Sundayes or Holidayes, or at any other time, by common Packmen or Pedlers going about, or any Butchers?

13 Whether the Churchwardens of the last yeare, haue giuen to the Parsons or Vicar, and the Parish, a iust account of the Church goods that were committed to their charge, and what Church goods, they, or any other haue sold, and to whom, and whether to the profit of your Church or no: and what hath bẽn done with the money thereof comming?

14 Whether all money, rents, stocks or profit of cattell, or other goods giuen to the poore or to other charitable vses, haue bẽn accordingly imployed according to the gift?

15 Whether the Churchwardens and Sworne-men, haue of any priuate corrupt affection, concealed any crime or other disorder in their time done in your Parish, and haue not presented the same to the Bishop, Chancelor, Archdeacon, Commissary, or such other as had authority to reforme the same: and whether they, or any of them at any such time as they should haue bẽn at diuine seruice on Sundayes and Holidayes, and should there haue obserued others that were absent, haue bẽn away themselues, at home, or in some Tauerne or Alehouse, or else about some worldly busines, or at bowls, cards, tables, dice, or other gaming, without regard of their Office and duty in that behalfe?

16 Whether any of your Parish being of conuenient age, haue not re-

ceiued the holy Communion this last yeare, & namely, at Easter last, or thereabouts for once, and what their names are which haue not receiued?

17 Whether there be any in your Parish, that doth administer the goods of those that be dead, without lawfull authority, or any that suppresse the last Will of the dead, or any Executors that haue not fulfilled their testators last Will, in paying of Legacies giuen to the Church, or to other good and godly vses: as to the releefe of pouerty or Orphants, poore Schollers, poore Maidens marriage, Highwayes, and such like, and by whom ther are so denyed?

18 whether there be any amongst you that do vse Sorcery or Witchcraft punishable by their Ecclesiasticall lawes, or that be suspected of the same: & whether any vse any Charmes or vnlawfull Prayers: and whether any doe resort to any such for help and counsell, and what bee the names both of such as vse it, and of such as resort to them for help?

19 Whether there be among you any blasphemers of the name of God, great or often Swearers, Adulterers, Fornicators, Harlots, or Whore-masters, Incestuous persons, Bawds, or receiuers of naughty and incontinent persons, or harborers of women with childe which be vnmaried, conuaying or suffering them to goe away before they doe any penance: or any that be vehemently suspected of any such faults, or drunkards, or ribauds, or any that be malicious, contentious, or vncharitable persons, fighters, or chiders in Church, or Churchyard, raylers, scoulders, or sowers of discord betwen neighbours: and especially raylers against Ministers, and against their marriage, or haue committed fornication with their wiues before marriage, and what be all their seuerall names?

20 Whether there be any in these parts, that haue bene married within the degrees of affinity or consanguinity, by the lawes of God forbidden: or any that being diuorced or separated for the same, doe yet notwithstanding cohabit and kep company still together? Or any that being married without those degrees, haue vnlawfully forsaken their wiues or husbands, and married others: any that being diuorced or separated asunder, haue married againe: any that haue married without Banes thre seuerall Sundaies or holydaies solemnely asked, and without lawfull Licence thereunto: or any couples married, that liue not together, but slanderously liue apart?

21 Whether the Minister & Churchwardens haue suffered any Feasts, Banquets, Church-ales, or Drinkings in the Church, or any Lords of Misrule, or Summer Lord or Lady, or any disguised persons: and players of Play-games, or any Morris-dancers, at any time to come vnreuerently into the

the Church or Church-yard, and there to dance or play, or shew themselues disguised, and what they be that commit such disorder, or that accompanied or maintained them: or any Playes to be played in the Church?

22 Whether there be any married women, or others within your Parish which after childe-birth refuse or contemne to come to the Church in decent sort, to giue God thanks for their deliuery, and to heare the prayers publikely appoynted in that behalfe by the Booke of Common prayer?

23 Whether any within your Parish doe resort vnto Barnes, Fieldes, Woods, priuate houses, to any extraordinary exposition of Scriptures, or conferences together: or that bee drawers or perswaders of others to any such schismaticall Conuenticles?

24 Whether any doe keepe their children vnbaptised longer then is conuenient, and whether any doe carry their children from the Parish they are borne in, to other Parishes to be Baptised, and so refuse their owne Parish: or doe bring strange Ministers into their owne houses to Baptise their children priuately, according to their owne fantasies?

25 Whether are the fift day of August, and the fift of Nouember, kept holy according to Statute, and thanksgiuing made to God for his Maiesty, and the States happy deliuerance?

26 Whether any haue bin admitted to be Godfather or Godmother, that haue not before that time receiued the Communion?

27 Whether are your Midwiues sufficient for their place, & of good name and credit, are they licenced thereunto by the Ordinary, present the names of such as are not licenced?

28 Finally, you shall present by vertue of your Oathes, all and euery person knowne or vehemently suspected to be guilty of any manner of sinne or crime punishable by Ecclesiasticall discipline, all deprauers of the Religion and Church gouernment established in this Realme, and especially all the deprauers of the Royall supremacie of our Soueraigne Lord the King, in all causes Ecclesiasticall, & all that do any way disquiet the peace of the Church of England: And whatsoeuer fault else worthy the presentment in your iudgement, and fit to be reformed by Ecclesiasticall censure, although it be not expressed in these Articles.

At

AT the deliuery of your Bill of preſentment, at the time and place aboue ſet downe, the Miniſter, Churchwardens, and Sidemen of euery Pariſh, muſt in the end of the ſayd Bill of preſentment, ſet downe beſides their preſenting which they make of all Recuſants, and non-Communicants, this note following:

Recuſants men. ———

Recuſants women. ———

Non Communicants of both ſex. ———

Communicants of both ſex in the whole Pariſh. ———

So ſetting downe the number of euery one: the Miniſter, Churchwardens, and Sidemem muſt put their hands to this Note.

And the Miniſter and Churchwardens of euery Pariſh are to make true tranſmiſsion into the Regiſtrie, of all Chriſtenings, Weddings, and Burials in their Pariſh, from the firſt Epiſcopall Viſitation, *viz.* in Anno 1619. to this preſent Viſitation.

FINIS.